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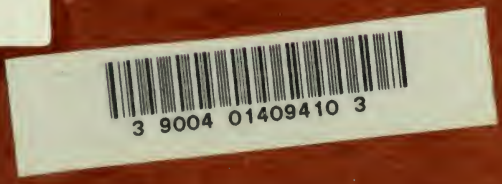

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A

CHARGE;

DELIVERED TO THE

CLERGY OF THE DIOCESE OF TORONTO,

AT THE VISITATION,

ON

WEDNESDAY, APRIL 30, 1856,

BY

JOHN, LORD BISHOP OF TORONTO

TORONTO:
HENRY ROWSELL, KING STREET.

1856.

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HENRY ROWSELL, PRINTER, KING STREET, TORONTO.

A CHARGE, &c.

My Reverend Brethren,

It is now verging on three years since we last met in Visitation; during which time our Lord and Master has continued us who are present in this, our state of trial—years of which we shall have to give an account to Him, and as to which even now it becomes us to examine our hearts and consciences, with the knowledge that God constantly sees us, and reads our most secret thoughts.

Short as this space of time appears, we have lost during its progress two of our brethren, who, I trust, have made a happy exchange from this world of sin and sorrow to a blessed immortality.

The Rev. William Greig, who was a Presbyter of the Episcopal Church of Scotland, and of good standing, came to this country about ten years ago. From the first he answered, in every respect, the strong recommendations of his Bishop, brethren and lay friends, which he brought with him. He constantly discharged his sacred duties in the most faithful and edifying manner, and with an earnestness and humility which proved that his heart was in his work. He was good-tempered, quiet, and inoffensive, and at the same time cheerful and not gloomy; and, in truth, possessed an innocent and playful humour, when not in acute pain from disease, which delighted and won the friendship of all with whom he associated. It pleased God to try him with much

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severe and long suffering, arising from a disorder which was, unhappily, found beyond the reach of any human remedy, and under which he sank at last.

Mr. Greig persevered in the regular discharge of his duties long after his body was too frail to answer the demands of his zealous and ardent mind. And when his Church (St. Paul's) was accidentally burnt, and it was thought that he would give way under the calamity, he seemed to revive and rise above it. He soothed his affliction with the hope of replacing his Church with a better and a worthier. Having this favourable and noble object in view, he overlooked his extreme feebleness, and for a time travelled round the Diocese for subscriptions, and gathered refreshment and consolation from his encouraging success. At length the weakness of the body could no longer contend with his ardent spirit—the hour of his departure arrived, and he fell asleep in the Lord.

We have also to bewail the loss of the Rev. John Reynolds Took, one of the most hopeful of my younger Clergy, at a moment when he was giving promise of a long course of useful labour in the Lord's vineyard. But God was pleased to order it otherwise, and to take him to himself in the prime of life, just as he was commencing the eighth year of his Ministry. The Rev. Mr. Took was noted for sincerity and warm-heartedness: he was at the same time active and charitable; faithful in the discharge of his clerical duties, and much esteemed by his people. I had formed so favourable an opinion of his ability and increasing usefulness, that I had sent him the choice of two Missions, (not knowing that he was sick)—each more favourable than Marysburgh; but it was too late; he had been called hence, and it is hoped to a far more blessed state of existence.

He leaves a beloved wife and several children to bewail his early departure, as well as many kind Christian friends, who will long hold him in affectionate remembrance.

The position of the Church in this Diocese is indeed singular, and perhaps without a parallel in the history of Christian Colonies.

The Legislature has declared by solemn enactment what it calls the separation of Church and State. This divorcement was coupled with the confiscation of her property,—saving the life interests of the present Incumbents, or the computed value thereof. It is not perhaps easy to define how much this strange enactment may or may not imply. If it was the intention of the Legislature to place the Church entirely free, and on a perfect equality with all other denominations of professing Christians, they have failed,—because the branch of the United Church of England and Ireland in Canada has connections with the Mother Church and the Constitution of the Empire which the Colonial authorities are incompetent to dissolve. And although the Imperial Government has so far sanctioned the proceedings of the Colonial Legislature, as to approve of the 16 Vic., cap. 21, the difficulties are not, and cannot be removed without further legislation, either by the Imperial Parliament or by that of the Colony, with the full consent of her Majesty's Government. Till the necessary steps for effecting this be taken, the Church remains in an anomalous condition, or rather in one of suffering. Nor can she return to that intimate and cordial intercourse with the Mother Church, which she has so long enjoyed, and desires ever to maintain. But, though we have been made independent as it were by violence, the act affects nothing more than our connection with the Colonial Government, and therefore we shall continue as faithfully as ever to acknowledge the Royal prerogative, so far as it can be applied to the Church in the Colonies; and we doubt not that when those antiquated laws by which we are fettered are no longer allowed to operate, the supremacy of the Crown will again be so exercised as to be gratefully felt,—and instead of impeding our healthy progress, will promote it in a wise and benevolent spirit.

The great work of religion is to govern the passions and

the will. It is from its very nature a restraint on all authority, unless purely and faithfully exercised, because it comes in the name of a Divine Law. To subdue, mortify and direct human nature is its great object. It is, therefore, always opposed to what is incorrectly called liberty, unless under its own guidance, and to arrange and accomplish this is the mission and hope of the Christian Church. This of necessity brings religion in contact with politics, for they are inseparable in the nature of man. Hence he that is loose in the one, will be loose in the other; and therefore those who reject religion and a salutary obedience to her commands, can never be good subjects, good citizens, nor good members of society. Our Church embodies in her ministrations the purest form of Christian doctrine; and, not content with demanding of her faithful members that they be good subjects, she aims at something far beyond this, even to make them fellow members with the saints and of the Household of God. If therefore we find many, apparently good men, proceeding to an extreme in politics, and fashioning their religion according to their fancy, and in all this think that they are doing God service, and seeking in this way to benefit their souls and bodies,—it arises from their neglect or ignorance of their real duty to God and of His holy law and ordinances, and of what is revealed in the Book of Life.

The prevailing spirit of the times is the casting off all authority, and substituting in its place, the widest diversity of opinions on all subjects, religious and social.

Now, surely this cannot be of God. It is true, He permits such wickedness to enter into men's hearts, that he may hereafter correct and purge them, and especially those of them who have been placed as partakers and dispensers of divine blessings which they have intercepted instead of conveying to those whom God had intended them, but they are not held guiltless.

It may be that we ourselves, my brethren, have been to blame—that while we ought to have stept forward boldly in

the strength of the Lord, and manfully defended the gifts which he had bestowed upon us, we sat with our hands folded in disgraceful repose, and looked at the threats of our enemies in fear, or with listless and aimless apathy. But although we may have, from want of zeal and energy, encouraged attacks on our Church, the motives of the assailants have been evil, and belong to anti-Christ instead of the Gospel. But let us not despond. The men who destroy religious institutions will themselves be deceived to their ruin. Some, no doubt, begin honestly, and are deluded into the belief that they are able to purify the society around them; but through want of patience, and prayer and a submissive spirit, they fall into constant murmuring and complaining; and being at length thoroughly corrupted, they become haters of the good which they had at first acknowledged, and at length sink into reprobates, despising God and His Christ, and so perish for ever.

In the meantime, it becomes our duty strenuously to uphold and strengthen whatever there is yet left of God's spiritual and temporal heritage in the colony—nor to be deceived because those who, under the pretence of reform, put forth their sacrilegious hands to pull down the Ark of God, are for a time prosperous and successful, that it will always be so.

Even should we be unable to stay the torrent of destruction, let us at least discountenance its promoters, and not come into their secrets. It is our privilege, as it ought to be our firm resolve, to remain true to the Church of our Fathers in her temporal, as well as her spiritual concerns, even when there is no possibility, humanly speaking, that we can prevail. We can wait for deliverance, as the Jews did, in God's good time. There is yet true light in the country, and it is our duty to cherish it into active life. That many of our public men are careless of the true interests of Christianity, and inflict upon us one injury after another, the few past years more than testify. When we address them for justice, they postpone from time to time to grant claims which they

are ashamed directly to refuse, till the matter loses interest or becomes impracticable, or falls into the hands of men still more indifferent. Even the common measure of civility is sometimes wanting; and we are repelled and accused of mixing up public affairs with religious, as if we and our affairs had nothing to do with religion. Are we not citizens and subjects, and amenable to the laws? Is the discharge of our various duties to society of no value; and are we to sit still and say nothing, while our dearest rights are invaded? That the word Politics may be used in a bad sense we readily admit, but religion has nothing to do with anything bad; and the politics which religion employs are for the promotion of human happiness in the most extensive range.

In all things there is a right and wrong, and it is not a matter of indifference which side a man takes, for all of us will be judged hereafter for the side we take. Men doubtless act in general from mixed motives, and therefore they are not all at once in fearful peril; but the avowed doctrine of the day is, that religion has nothing to do with public affairs—a doctrine which can never be true while God governs the world and rules over all things, human and divine. And although we may submit to injustice for Christ's sake, yet we are not called upon to be entirely passive under repeated injury. The gospel indeed restrains rash and rigorous resentment; yet, where the honor of the divine law is concerned, it fully warrants the salutary restraint of offences and injuries, and prevents their repetition by various degrees of punishment. St. Paul wrote against his enemies, and pleaded against his accusers. Our Lord vindicated his doctrine and conduct against the rancorous calumnies and malignant violence of the Scribes and Pharisees. The breach of unity and Godly love is with those who attack our Church and her doctrines, and not with those who are compelled to defend them.

It is not, however, from the operation of antiquated legislation that we have much to fear, because it will soon be

swept away. But it is from other more extensive and vital causes that our sacred interests are at peril. There is at present an unexampled activity and life in what is called the religious world, which seems, I lament to say, rushing towards evil, rather than to good, and which it becomes all wise and truthful men to exert themselves to regulate and direct into the true path. For although we are but a small branch of the Catholic Church, yet as a portion of the Church of England, the bulwark of Protestantism, it will be expected of us not to sit idle and in apathy, merely to contemplate at a distance this spirit of life and activity. We must meet it with boldness, and endeavour with all our might to bring it under the guidance of that wisdom which is from above, and with zeal and confidence in God's assistance, direct and mould it to the advancement of the gospel. This religious movement, as it respects this Province, is of a peculiar character, and has operated in a way very different from what it does in most other places. The population of Canada may be said to be nearly equally divided between Protestants and Roman Catholics. By the last census the difference in favor of the former being something less than fifty thousand, but rapidly increasing.

Now, it might have been expected, that in the presence of so formidable a front as the Roman Catholics present, our fellow Protestants would have rallied around the Church for the maintenance of the principles of the Reformation. But since the union of the Provinces dissenters as well as Roman Catholics, have been united as our enemies; and however much they differ from each other, they are at all times ready to forget such differences for the purpose of doing us an injury.

In England the majority of the dissenters have in times of peril acted very differently from what they do here, and have not hesitated to acknowledge that they felt the Church of England to be the most prominent and illustrious of all the Protestant Churches, and they have readily admitted that her

martyrs' liturgy, her articles, and the profound learning and writings of her ministers, have given witness to the truth, such as no other Protestant Church can produce.

Her founders sought not to innovate, but to reform. They were too pious and wise to be carried away by that improvident recklessness which rejects the good, because accompanied with some transient or accidental evil; nor did they cast away the truth of the primitive Church, but separated from it the dross of later times. And thus they held fast the foundation laid by the Apostles and Prophets, and to this we continue faithfully to adhere. The pure gospel has now been the teaching of our Church for three centuries. The Scriptures are free and open to all,—her ministrations are clear and easy to comprehend—she has no novelites or recent institutions to justify or explain—her truth and order, which she exhibits in all her services in every part of the world, are as old as the days of the apostles.

The population of this country presents two aspects—political and religious. With the latter we shall deal by and bye; but at present we confine ourselves to the former. And here, we remark, that the crusade against the property of the Church of England has from the first been purely selfish and political, and has been pursued in a spirit of the utmost virulence. In fact violence and turbulence were the only weapons, for there could be no license to commit sacrilege either from law or equity. The great majority of those who desired to destroy the property of the Church had come into the country long after it had been set apart for religious purposes by the Crown and Parliament of Great Britain, by virtue of their indisputable right, and could urge no claim whatever to any share, by gift or distribution. It was natural for the Crown and Parliament, while they respected and guaranteed the far more ample possessions of the Roman Catholic clergy, to grant a like provision also for the sustenance of a Protestant clergy, so that both properties might stand upon the same title. And being thus granted and

disposed of, they could not be resumed, even by the donors, without manifest injustice ; much less applied to secular purposes. Under these circumstances it might have been expected that the Roman Catholics would, from principle, have abstained from any interference ; but the course they have pursued has been quite the contrary. They have proceeded hand in hand with our enemies in every measure that has been taken against us, and by thus acting, have laid the foundation at some future time for a larger series of bitter dissensions than has yet been seen in Canada. It was their duty and interest to aid in preserving to the Church of England her vested rights. No Roman Catholic can be so obtuse as not to read in the fearful denunciation—"Secularization of the Clergy Reserves"—temporary forbearance to the Roman Catholic Church and future proscription.

The crusade against the temporalities of our Church still continues, with increased virulence. Lord Seaton, towards the close of 1835, established 57 Rectories for the benefit of the Church, but only 44 were completed before his departure. Each Rectory was endowed with Crown Lands to the extent of about 400 acres. These lands consisted chiefly of lots which had been selected for the purpose at a very early period, or at the original surveying of the township in which they were situated. The lands so disposed of amount to 17368 acres, which, at the time they were devoted to this pious object, might have been purchased at about one shilling per acre, or at less than one thousand pounds currency. Moreover, the lands having been long in possession of the Church, are, in many of the Rectories, much improved by the Incumbents and Congregations, and on some of them valuable and extensive buildings have been erected. So iniquitous did the attack on the Rectories appear when first made, that the following resolution passed the House of Assembly in 1837, three years before the union, by a majority of 18, being 38 to 20.

"*Resolved*, That this House regards as inviolable the

rights acquired under the patents by which Rectories have been endowed, and cannot therefore either invite or sanction any interference with the rights thus established; and as an impression seems to prevail that Rectories so established are entitled to enjoy and exercise general and exclusive spiritual and ecclesiastical power, and it is expedient to remove all grounds of fear and apprehension on this head, an humble address be presented to His Majesty, praying in earnest and strong, but in respectful language, that His Majesty will be graciously pleased to convey to the Imperial Parliament the anxious desire of the House in behalf of the great body of the people of this Province, that, as the Provincial Legislature is restrained from legislating on the subject, except under peculiar and embarrassing circumstances, an act of the Imperial Parliament may be passed in plain and explicit terms, that the establishment and endowment of Rectories in this Province shall not be construed to confer any right to exercise any ecclesiastical or spiritual power whatever, except over the members of the Church of England."

So much, to shew the animus of both Dissenters and Roman Catholics in regard to our Church, as respects her temporalities. Nor have we any reason to believe that they are less hostile to our religious principles. But we now turn to a worse foe than either Dissent or Romanism, which is rapidly approaching.

MODERN INFIDELITY.

By this worse foe we mean open infidelity; and as it is most important that the eyes of all, and especially of the Clergy, should be opened to the real existence of such a danger, and its actual presence among us, I feel it my duty to notice it on this solemn occasion.

You are aware that movements are going on in Europe, as well as in America, avowedly for the destruction of Christi-

anity, and that among many the very idea of Divine and human authority is disappearing. Indeed the contest between Atheism, in its various forms, and the Christian faith has already commenced. Take a few quotations from authors said to be popular and in extensive circulation: "What is religion," says one, "but another feature of romance, with its wonders upon wonders—its hopes—its terrors—its fictions? And to believe that it is all true—that the prophecies, the miracles, the morals, &c., &c.—and yet to sweep away these ideas and clear the ground, how sad it seems—how blank the place where they were. It is hard for reason and for history to struggle against such romance as this—to throw off the glorious promises, and to awake to common life."

They tell us "That the mind of man, the instincts of animals, the sympathies, so to speak, of plants, and the properties of stones, are results of material development; that development itself being the result of the properties of matter, and the inherent cause or principle, which is the basis of matter."

"I do not say," exclaims another, "that there is no God, but that it is extravagant and irreverent to imagine that cause a Person. I cannot believe in a God as implied in the idea of a Creator and a Creation, nor can I believe in an beginning or end in the operations of nature. The operations in nature or of nature are eternal and immutable."

"Is there nothing in that Faith which seeks for happiness out of itself in the happiness of others, and the glories of nature—content, that in death the sense of personality shall pass away, and you shall be as you were before you were—in a sleep for evermore."

"The human being, a mystery considered as an individual, becomes a simple and natural phenomenon when considered in the mass; and morals—that part of the system of things which seemed least under natural regulation or law—are thoroughly ascertained to be as wholly so, as the arrangement of the heavenly bodies," &c. &c.

But infidelity is not merely a denial or negative: it seeks to embody itself into an actual system, as the writers of the works from which we have quoted have actually done. Some even deny their unbelief, and call themselves rational Christians. To effect this, all the doctrines peculiar to the Gospel are carefully weeded out: hence, the Nature they worship knows none of them. She has no redemption from sin—no gift of divine grace—no danger from the tempter—no priesthood, no sacraments—in a word, she has not one of those things to which salvation is promised.

Such infidelity is no longer confined to the closets of philosophers, as in former times, but threatens to become more and more general among our people. It already forms the subject of a portion of our periodical literature; and, what is worse, the Church is not entirely free from the contagion. Nor are some of our valuable social institutions altogether untainted by this moral leprosy. Their abettors are presumptuous and daring—exalting themselves against all that is called God, while in works they deny him. Upon the young and unwary they too often exert a fatal influence. Such are easily inveigled by the wiles of sophistry, and disturbed and distracted in their minds with impious doubts, even when not totally lost. To such persons the Apostle's salutary admonition is most needful, lest they be spoiled or led astray through philosophy and vain deceit; for if they walk in the steps of such men as deny both the Father and the Son, they are no longer the followers of Christ. To what but to the increasing influence of infidel principles are we to attribute the material education now so much the fashion among us—the banishment of the Bible from our schools and families—and the avowed attempts to desecrate the Sabbath?

EDUCATION.

The system of education established in Upper Canada seems, at first sight, to have something very favorable in its general aspect. It proceeds upon the principle, that the

great, and indeed the first object of education is to give men and women such instruction as shall serve the purpose of their temporal advancement in the present life, and shall enable them to pursue with efficiency any calling to which they may turn their attention. And so far as it furnishes the tools and instruments best adapted for the advancement of the scholars in the arena of social competition, it promises a fair measure of success. Religious subjects are not allowed to interfere with any of its arrangements, nor is the necessity of adopting any distinct religious teaching admitted. On the contrary, to avoid all such difficulties, the Gordian knot is cut, and the process of instruction is almost entirely secular, and confined to that description of knowledge of the practical utility of which there can be no doubt; and Christianity and its doctrines are left to be dealt with by every one according to his pleasure.

This I believe to be a fair representation of the teaching of common schools in Upper Canada. The system has assumed great dimensions, and no labour or expense is spared to promote its efficiency.

On referring to the Chief Superintendent's Report for 1854, I find the number of schools to be 3,244, being an increase of 243 upon 1851. The schools in which the Holy Scriptures are to any extent used may be taken at two-thirds of the whole number, as there appears only a trifling difference since 1851,—showing that of the 3,244 common schools in Upper Canada in 1854, two-thirds (2163) read the Bible, and one-third (1081) did not.

One new feature, which I consider of great value, and for which I believe we are altogether indebted to the able Superintendent, deserves special notice: it is the introduction of daily prayers. We find that 454 schools, or about one-seventh of the whole number, open and close with prayer. This is an important step in the right direction, and only requires a reasonable extension to render the system in its interior, as it is already in its exterior, nearly complete.

But till it receives this necessary extension, the whole system, in a religious and spiritual view, may be considered almost entirely dead.

I do not say that this is the opinion of the Rev. Dr. Ryerson, who no doubt believes his system very nearly perfect; and so far as he is concerned, I am one of those who appreciate very highly his exertions, his unwearied assiduity, and his administrative capacity. I am also most willing to admit that he has carried out the meagre provisions of the several enactments that have any leaning to religion, as far as seems consistent with a just interpretation of the law. But with all this, I am fully convinced that the whole system of education over which he presides is rotten to the core, and that its tendency is to produce general unbelief. For surely the cold and scanty recognition of the Gospel which we have noticed, and the partial reading of the Scriptures in a portion of the schools, merely by sufferance, and the permitting prayer at the opening and closing of one-seventh only of their number, will be found quite insufficient to prevent this unhappy result. Much more is required to cherish and bring forth the fruits of true religion. How so many able and good men continue so long to support such a system, may not be easily accounted for. But it may in a great measure arise from hearing assertions constantly made that its basis is Christianity,—assertions which a thorough and earnest examination would prove utterly fallacious. In the meantime, I conscientiously feel that such men, however good their intentions, are labouring under an unhappy delusion, which nothing short of a thorough knowledge of the Scriptures can remove.

If the children are confined to arithmetic, geography, algebra, &c., while religion, as matter of instruction, is never introduced, it is absurd to affirm that under such arrangements you are giving them education. Education requires much more: it is to give your pupils a moral training favorable to the good order of society, to the performance of their duties to God and man, and to become useful to them here and hereafter.

Now this cannot be done separate from the Christian religion. At page 14 of the Common Schools' Report for 1854, we have the sum of the religious instruction ever given in these seminaries: "In each school the teacher should exert his best endeavours, both by example and precept, to impress upon the minds of all children and youth committed to his care and instruction the principles of piety, justice, and a sacred regard to truth; love to their country, humanity, and universal benevolence; sobriety, industry, frugality, chastity, moderation, temperance, and those other virtues which are the ornament of society, and on which a free constitution of government is founded," &c.

Now, it so happens that these very same words (which the Council of Public Instruction for Upper Canada quotes from an avowed Unitarian source) are literally copied by Lord John Russell in his speech before Parliament on the 6th of March last, when introducing his resolution on Education. And what comment does his lordship make upon them? "It is obvious," says he, "that so far as these words are concerned, they might have been enacted by the Senate of Rome before the introduction of Christianity, for there is nothing in the words which bear the mark of any distinct Christian character."

After admitting that many eminent men were in favour of the Secular System, and who think that to attend the Public School during the week and afterwards receiving on the Lord's Day distinct religious instruction, either at Sunday-school or at home, children may be brought up good Christians, his lordship adds, that those favourable reports are nevertheless called in question: and while offering no opinion of his own, he says, with regard to our own country, there are great authorities against it, and there is a strong public sentiment which would not approve the enactment of such a system. He quotes two authorities only, that he might not be tedious—Dr. Arnald and the Rev. Mr. Cook. Dr. Arnald says, "the moment you touch on what alone is

education—viz., the forming of the moral principles and habits of men—neutrality is impossible. It would be very possible if Christianity consisted really in a set of theoretical truths, as many seem to fancy; but it is not possible, inasmuch as it claims to be the paramount arbiter of all our moral judgments; and he who judges of good and evil, right and wrong, without reference to its authority, virtually denies it."

This opinion of Dr. Arnald is confirmed by the Rev. Mr. Cook, a gentleman of great experience and intelligence:—"I have confined my observations hitherto to the secular aspect of school studies, because objections are generally made by persons who believe that the time of children in our National Schools is absorbed by the Church Catechism and unintelligent reading of the Old and New Testaments. But I do feel bold once more to record an opinion deliberately formed, and confirmed by a long and minute acquaintance with the working of elementary schools, that, the one great influence which has elevated and developed the intelligence of those children—which has given clearness and accuracy to their perceptions—which has moulded their judgments, exercised their reason and expanded their imagination—has been the careful, daily and uninterrupted study of the Word of God. The religious instruction of our best schools is of an excellence which has never been rivalled in any system of National Education, and which can be appreciated only by those who have had opportunities, both of constantly examining the children under instruction, and of watching the effects of that teaching upon their conduct in after life.

"I know many young men and women who are now doing their duty heartily and faithfully in their appointed sphere of action, who gratefully attribute the measure of success which has rewarded their exertions to the impressions, instructions and habits, acquired in our National Schools."

His Lordship then asks, whether will you have Schools confined to those secular objects to which I have adverted, or whether you will introduce into them moral instruction;

and concludes with rejecting Secular Schools, because every body requires more than they can give, and introducing the Holy Scriptures. Now, I firmly believe, notwithstanding the apparent acquiescence in the system of Schools established in this Province, that the general feeling here is the same as in England, and that most parents consider any plan of education imperfect which does not instruct their children in their duty, both to God and man, on a Christian foundation.

Fortunately, this system, vicious as it is at present, may be very easily amended, and without losing a particle of its value, may be made to supply with efficiency all that is wanting.

1st. Let Separate Schools be admitted in all villages, towns and cities, when required, and let the same privilege be extended to the country, whenever the population warrants their introduction.

2nd. Till this regulation take effect, let it be provided that all Public Schools whatever be opened and closed with prayer, and a portion of the Holy Bible be daily read; and farther, that the Lord's Prayer, the Apostle's Creed, and the Ten Commandments, be regularly taught in every such School; provided, nevertheless, that no child be compelled to receive religious instruction, or attend any religious worship, to which his or her parents shall, on conscientious grounds, object.

These simple provisions would interfere with nothing of importance that exists in the present system, nor in any way disturb its elaborate machinery, which would apply, as well as it does now, to every exigency that might occur. All the different denominations which desired it would have their Separate Schools, and could arrange, according to their particular views, the religious instruction of their children. Hence all the heartburnings that at present exist would be removed. Nine-tenths of the Protestant, and all the Roman Catholic population, would be satisfied; and throughout the country, where the thinness of the settlers prevented the

establishment of Separate Schools, the inhabitants would rest content under the second provision, till they were able to support them.

Before passing from this important subject, there are two or three points in which we, the ministers of religion, are especially interested, and to which I therefore request your serious attention.

We must not wait for the adoption of these amendments to our system of Education. Thankful shall we be for them when obtained. But in the meantime, we must redouble our exertions to protect our flock, and especially our children and youth, by increasing the number of our Sunday Schools. You ought to have one at each of your Stations. The difficulty to find teachers, I know from experience, to be great; but I likewise know that in most cases, it may be overcome by activity and kindness. In most places we shall find, by a diligent search, sober and pious individuals, willing, under your occasional assistance, advice and encouragement, to undertake the labour. If sincere in the work, they will soon become themselves anxiously alive to the progress of their classes, and begin soon to discover that their regular attendance is rather a pleasure than a toil.

Great care must also be taken as to the manner and value of the instruction imparted.

You must not be content with merely teaching the articles of faith and forms of devotion. These can be very soon learned by the children; but without a tender and minute explanation, they do not reach the heart.

Young persons taught in this way are apt to consider themselves possessed of religion, when it has as yet no sure foundation; and finding that it does not enable them to withstand temptation, nor when they have sinned, does it excite a lively remorse and repentance, they infer that it is useless, and become indifferent. Hence, when assailed by wicked companions, they easily fall into transgression. Again, when they find themselves defenceless against ordinary cavils, and

feel surprised at their inability to answer them, instead of seeking more correct information, they too frequently fall into corrupt unbelief, which they discover to be more acceptable to their passions and a solace to their ignorance.

In imparting religious knowledge, every portion should be patiently and thoroughly explained as we proceed. This, no doubt, requires natural ability in the teacher; some acquaintance with sacred and profane history, and a readiness to illustrate what he is inculcating, with apt examples from the Bible and other sources. But in all this they will find encouragement from you; and, with the help of a few well chosen books, to which you can direct them, they will rapidly acquire the knowledge necessary to enable them to dispense it with satisfaction to their Scholars. Your teachers, while instructing others, will rapidly advance in learning themselves, not merely intellectually, but morally; and after a time they will become more patient and forbearing—more cheerful under labour; and at the same time firmer and more just in their decisions.

The teachers receive great encouragement when the minister catechises in public. It is the mode of instruction which was universal in the first ages of the Church, nor is it long since it was general in our own. It was sadly neglected during the latter part of the last century, and the early part of this; but it has of late years revived, and is extending on every side, and may be considered one of the most healthy signs of the times. Such public catechising not only benefits the children themselves, but confers a blessing upon all present, and is peculiarly interesting to the teachers, and more especially when you can induce them to ask you to explain any difficulties that come in their way, and encourage them also to question their own hearts as to the progress they are making in the spiritual life.

There are times when all clergymen of a serious and reflecting character feel painfully dissatisfied at the little intercourse which has been kept up between themselves and

those of their flock, whom they have prepared for confirmation.

The intimate acquaintance which grows up between the pastor and his youthful parishioners during the preparation for this holy rite naturally produces confidence and good feeling, and is commonly attended with many acts of kindness and affection,—but all seems dissolved and gone when the Bishop departs. Not perhaps always, because the first Communion in many well-ordered parishes soon follows and keeps up the endearing connexion. But in general, the confirmed are to a great degree lost sight of, and the tender influence which the clergyman had acquired is gradually loosened, till it altogether disappears. Now there seems no better plan for continuing this salutary influence and strengthening the moral habits which may have been commenced, than that of establishing occasional meetings with the confirmed, perhaps once a week, or even once a month, to converse on religious subjects. Such meetings may, by a judicious clergyman, be turned to infinite advantage. It is the father meeting his children, and instructing them as their parent,—conversing with them indulgently and frankly, and encouraging them to impart their difficulties, their hopes, and their fears, that they may be counselled and directed. He can suggest such books as may be most profitable for them to read, and, as occasions offer, he can point out the pernicious tendency of promiscuous reading, and the errors of such popular publications of the day as come in their way. Such intercourse begets confidence, and in time friendship,—and may, under a wise guidance, be made exceedingly pleasant and salutary, while it extends the influence of the pastor over many minds who will be prepared to assist him in promoting schemes of benevolence and good-will throughout the parish and neighbourhood.

The progress of human knowledge can never be arrested, nor, when rightly understood, is it opposed to Divine law. They are not rivals or enemies, but in the closest agreement,

for they both come from God. The written Word and the unwritten page of nature equally manifest His power and glory, and both are essential to social improvement. The Gospel of Salvation and of human knowledge join hand in hand in promoting the moral and mental amelioration of our fallen race.

Let, then, the good Angel of the Lord preside over all our educational institutions, with the Bible in his right hand and the volume of human knowledge in his left.

THE BIBLE.

One of the steps in the progress of infidelity is to banish the Holy Scriptures from the Common Schools—wholly if possible, or partially when a full interdiction cannot be effected. Now, the dissemination of the Scriptures has been justly called the bulwark of the Reformation, and it is pleasing to reflect that in no age of the Church since that period has this been more warmly felt, and more strenuously carried out than during the last fifty years.

Nevertheless, we find in this Diocese that in more than 1081 schools the Bible has not yet been introduced ; but, on the other hand, we have the satisfaction to announce that public opinion has compelled its adoption in 2163,—that is, in two-thirds of the Common Schools; and we are encouraged to believe that in a short time the same happy influence will not leave one single school unprovided.

"The Bible, or the Holy Scriptures," says Sir William Jones, "contain, independently of a Divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains of poetry and eloquence, than can be collected within the same compass from all other books that were ever composed in any age or in any language."

Henry Hallam, the son of the historian of the middle ages, —a youth of great promise, who was soon removed to a brighter

world—was accustomed to say that "the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's book because it is man's book. I am determined to receive the Bible as Divinely authorised, and the scheme of human and Divine things which it contains as essentially true."

And how enlightened and rational was the conduct of good King George III; and how noble his saying, that he hoped to see the day when every poor child in his dominions should be able to read the Bible. This day may be said to have come. The Bible is to be found in almost every religious family in Protestant Christendom. Its principles are leavening the human mind through the vast circle of civilization. The Holy Bible gives the history of our race from the Creation to the present day, and in its prophecies continues that history to the end of time. The Bible connects all parts of man's history together from the beginning, and at every step points out that there is a God who reigneth, and whose moral government directeth all things in heaven and on earth. It brings prominently before us the Church and the world, which, though consisting of the same human beings, exhibit two societies as distinct from each other, as if each of the parties composing them were of different natures. Now, what are we to say to those who ignore this inestimable book? Even as a source of knowledge, it is most precious. Are we anxious to know whence we are and whither we are going, where shall we seek for information but from the Bible. What is Rousseau compelled to say, though unhappily an infidel—"The majesty of the Scriptures strikes me with astonishment, and the sanctity of the Gospel addresses itself to my heart." It is the source of all sound literature. In no other book is our written tongue found so pure and so elegant—hence it has remained the standard of the language of England and of her Faith for more than three hundred years.

The Old and New Testament, in all their fulness, bring be-

fore us in every age, the principles and progress of moral improvement—in which all our duties and virtues are prescribed—rising in a series, ever ascending till consummated in Heaven. It brings before us the Kingdom of Heaven upon earth, with all the struggles required for its extension and establishment, and all the sublime and holy relations which take place between man and his Maker, and between man and man. Its teaching, as may be seen in our Lord's Sermons, is so beautiful and simple that it can be understood even in early infancy, and becomes more and more applicable to our wishes, wants and necessities to the end of our lives. It directs us to our Father in Heaven, who looks on all his creatures with love and compassion, and teaches us to regard him with all those sentiments of filial boldness which good children feel towards a kind and benevolent Parent. It invites us to address Him with deep and unfeigned reverence and confidence, and to worship Him in spirit and in truth. Again, as children of the same Father in Heaven through Christ, and united to one another by one Lord, one Faith, one Baptism, one God and Father of all, who is above all and in us all, we acquire the most noble and endearing affections, which not only purify our hearts, but all our social relations and institutions. In the view of Christ and of God, as represented in Holy Scripture, there can be no peculiar people on earth. All are called to become the disciples of Christ and the children of God, and to be at length gathered into one fold.

This sublime doctrine of the Bible largely unfolds. Hence it follows that the contempt and hostility with which different nations treat each other will gradually disappear, as the knowledge and influence of the Bible extends, and as its blessed spirit pervades the minds and hearts of all. Then will our kindly charities be fostered in private and public life. Enemies will forgive as they hope to be forgiven; and every human being, whatever his position or difference in colour, habits, and condition, will be at once regarded as the child of

the same Father, and an heir with ourselves of a blessed immortality.

This future and higher state which the Bible, and the Bible alone, opens to our view, is most glorious and ennobling. Rising in knowledge, our powers and capacities shall expand. Perfect freedom will be given us from all low and sinful propensities. Communion with beings of far more exalted and purer natures will be ours, and we shall enjoy a progressive felicity, which shall never have an end.

Beholding all this infinitely more in vision than in sight, well might the blessed Apostle explain—"O Death, where is thy Sting. O Grave, where is thy Victory. Thanks be to God, who giveth us the Victory, through our Our Lord Jesus Christ."

Such is the book; full of the most precious knowledge—historical, moral, and religious,—the book which unites us with our God and Saviour, and which in the hour of darkness and distress consoles millions and millions of our fellow creatures. Such is the book which infidels are seeking to repudiate and destroy. Not all the books on earth would compensate the loss of the Bible to mankind; for it is the Bible, and the Bible alone, that points the way to the mansions where God in Christ for ever reigneth.

THE LORD'S DAY.

The adversaries of religion have been so successful in their assaults upon the Bible, both in Great Britain and America, that they are proceeding to undermine the sanctity of the Lord's Day. Now, precious as the Bible is, beyond any human calculation, it would be deprived of half its value were it not embodied in our Sunday services, and made the substance and foundation of our public worship and private devotions.

But, as usual, our opponents proceed stealthily. They merely propose, as a beginning, that it would promote the

moral and intellectual improvement of the working classes if the collections of natural history and of art in the British Museum and National Gallery were open to the public inspection after morning service on Sunday. The same privilege, as a natural consequence, would be extended to every city, town and village where any such institutions are established. Now, although this may appear a very little matter to the cursory observer, we ought to be peculiarly and severely jealous of admitting anything that might have the smallest tendency to weaken the religious basis on which the Sabbath rests, and which might ultimately lead to its desecration. There is nothing more to be feared than such admissions. They may be almost imperceptible at first, but their poison advances by slow degrees, till the corruption becomes general, and the institution is destroyed. What would such a resolution naturally lead to, should it become the law of the British Empire? First, to the opening of theatres and every place of public amusement, now only permitted during the week. Then, to commence trading; and thus, by degrees, to the total desecration of the Sabbath Day.

Those who are in favour of this pernicious relaxation nevertheless appear full of pity and tenderness for the labouring portion of the community, and anxious that they should enjoy open fields and fresh air, after having been pent up all the week in the pestilent atmosphere of their factories or their miserable and squalid dwellings. How much more to the purpose were they to urge upon the Legislature the duty of considering in a favorable spirit the just claims of labour, so that the poor might enjoy a second day in the week, or at least the half of one, without either diminishing their wages or intruding upon their Sabbaths, and thus acquire some leizure to enjoy the recreations offered them, or rather others more fitted to their condition and moral progress.

Instead of giving, they take away half the poor man's blessing, and when he asks for bread, they give him a stone.

Were not the subject so very serious and important, the

equivalent offered to the poorer classes for the loss of half their Sabbath might be dwelt upon as exquisitely ludicrous. They are to go to the museum to admire the remains of antediluvian animals, volcanic rocks, geological strata and decayed fossils; or to the zoological and botanical gardens, to muse upon the wild beasts and the vegetable kingdom.

Not that such things are wrong in their place, or unworthy of the attention of the learned and the curious, who have leisure. But to say that the masses would receive any moral benefit from such spectacles, seems to indicate a strange ignorance of human nature. But happily the people themselves repudiate such trifling with their best feelings, and manifest throughout the whole country something like an instinctive horror at the injudicious attempt to deprive them of one of their most valuable privileges.

I am certainly no advocate for the severe rigour of the Jewish Sabbath, but I am the friend and advocate of a devotional Sabbath—a day so regulated as to detach the mind from earth to heaven—a day which withdraws our thoughts from our secular and material interests to those of eternity—a day which brings us more immediately into the presence of our God in the performance of our religious services; and the sweet feelings, holy thoughts and high resolves which these services engender, refresh the body as well as the soul, and this in a far greater degree than the mere abstinence from daily labour can of itself effect.

The Sabbath ought not to be made so gloomy and repulsive as to admit of no sort of recreation; nor must there be an overstrained indulgence even in devotional exercises and duties. All attempts to continue such services throughout the whole day must fail, because tasking human nature beyond its powers, which are unable to maintain for any length of time an intensity of moral and religious feeling. And indeed no piety can be acceptable to God which is not cheerful and improving to all the kindly feelings of our nature.

God delights in mercy more than in sacrifice, and our Saviour declares that the Sabbath was made for man, and not man for the Sabbath, and that it is lawful to do good on the Sabbath day.

And here it may be observed that there are many exercises, though not strictly devotional, which are yet in most beautiful harmony with that state of mind which enlightened devotion imposes, and by which the hours of the Sabbath not employed in public worship and domestic duties may be occupied, not only to maintain its sanctity, but to render it an occasion of delightful satisfaction.

Thus everything which binds us more strongly to our fellow creatures, and strengthens our natural love of our relations; everything which enables us to do good to the distressed, the young and the ignorant, or generally promote good will among men, gives refreshment and additional interests to the hours of the Sabbath.

In general, we best fulfil the purpose of the Sabbath, by devoting a suitable portion of the day to public and private devotion, and yet so employ the remainder of our time as to intermingle with these devotional exercises and duties such relaxation as, without partaking of the nature or character of business, have the best tendency to awaken in the mind all those soft and grateful emotions which bind us more strongly and willingly both to the Giver of all good, and to the interests of those with whom we are connected.

By spending the Sabbath in this way, we render it not a day of gloom, but of pure enjoyment.

In fine, the Sabbath should be so kept as to advance our preparation for heaven, while it affords a foretaste of celestial occupations and happiness. But whatever disqualifies us for pious meditation, or interferes with public worship or domestic instruction; whatever unfits us for its sacred duties, and tends to counteract, or rather not to promote the growth of spiritual affection, is inconsistent with this holy institution; goes to defeat its most important purposes, and is injurious to our

best interests. Hence, it becomes our duty to resist to the utmost of our power the slightest approaches towards the desecration of the Lord's Day.

PROGRESS OF THE CHURCH.

The progress of the Church depends, under God, entirely on ourselves. If we discharge our duty in humble dependence upon our blessed Lord, nothing can keep her back; but if we are cold and indifferent, and fall out among ourselves by the way, instead of advancing, she will wither and decay. Never let us forget for a moment our great responsibility, or leave anything undone which devoted affection can suggest, to preserve our Church and people from the dangerous encroachments of Rome on the one hand, and the frightful errors of Dissent on the other. We are seemingly a little band, surrounded by numerous and powerful adversaries; but as we hold the truth, let us dispense it in righteousness, and not withhold spiritual sustenance from our people, or discourage them from bearing their part in the defence of the Church of their Redeemer. Be not careless or indifferent in your manner of performing divine offices, but shew that your heart is in them, and then they will reach the hearts of your congregation. Let the ministrations of the sacraments be duly and reverently performed; and if you find your people negligent in their attendance, and disposed to undervalue their privileges, endeavour by meek persuasion to convince them of their spiritual importance, and win them back to the habits and feelings of former times. Be not ashamed to bring the Church prominently forward in her spiritual and sacramental character as the body of Christ and the dispenser of His word and ordinances; for you have solemnly promised so to present her in all her fulness, principles, claims and privileges as the kingdom of heaven upon earth. Let her teaching and holy practice be systematically offered to your people,

with impressive explanations, that they may be able to give a reason for the faith that is in them, and be no longer surprised or confounded at the cavils of her enemies.

In the decent and regular discharge of your ministrations, beware of giving an exaggerated or undue importance to externals. If anything be wanting or deficient, gradually approach nearer and nearer to the system prescribed by the Prayer Book; and if you proceed with a frank and honest discretion, there will soon appear among your congregations a great increase of piety, devotion and charity. Do nothing harshly or unadvisedly; and should you be driven into controversy, direct your studies to the subjects, and, after careful preparation and in a Godly spirit, deliver the result. Condemn not without anxiously reading and making yourself thoroughly acquainted with the real opinions of those you contend with. This is absolutely necessary in any controversy, and particularly with Rome. In such you must be at special pains to arm yourself with the soundest weapons of defence. Here, weak argument, incorrect statements, and hasty conclusions, will only bring you to shame. They are skilful controversialists, and desire nothing better than an antagonist, whose notions of Popery are gathered from the flimsy declamations of popular orators at the public meetings of the day. Do not suppose that the Romish Church is only a medley of fooleries and blasphemies; nor expect to cry it down as if it were feeble and had nothing to urge in its defence. Those who think so can have no adequate conception of so corrupt and wonderful a system.

If Romanism contained nothing more deep and true,—nothing more subtilely adapted to the cravings of man's heart than that which such silly opponents recognise, it would not be the formidable enemy that we find it. And as there are few of its doctrinal corruptions which are not attached to some original truth, the result of such indiscriminating assaults is, that one class of inquirers is hurried on to reject the truth and the corruption together,—and another is driven

by an indignant revulsion of feeling to cling to the overgrowth of error, as well as to the root which it encumbers.

In fact, the formidable character of Romanism arises from this very possession of much truth; for with this it deceives, offering the primitive verity to the eye, and giving the modern corruption into the hand. Moreover, by the late invention of the doctrine of Development, it can from time to time furnish new doctrines at pleasure; one instance of which—the Immaculate Conception—is of recent occurrence. In this, however, Rome seems to have forgotten her usual caution, for in the Book of Revelation there are no novelties. It came as pure and perfect from heaven as God intended it. Accordingly, the most awful anathemas are pronounced upon those who add thereto, or diminish therefrom. Thus Moses, in the 2nd verse of the fourth chapter of the Book of Deuteronomy, says, "Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it,—that ye may keep the commandments of the Lord your God which I command you." Again, St. John the Apostle and Evangelist, says in the 22nd chapter of the Book of Revelation, 18th, 19, and 20th verses, "For I testify to every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book. He which testifieth these things saith, surely I come quickly. Amen, even so come, Lord Jesus."

"Many of the leading doctrines of Popery," says Bishop Heber, "are to all appearance subversive of some of the plainest and most essential articles of the Christian faith. Yet I cannot read the lives of Bellamini, Charles Boromeo, Vincent de St. Paul, Fenelon, and Pascal, without feeling that they were holy and humble men, incessant in prayer, and devoted to God, and to their inquiries after truth,—or

without a painful consciousness that with all the clearer views of God's dispensations which I believe myself to possess, I should be happy beyond my hopes, and certainly beyond my deserts, to sit at the feet of the meanest among them in heaven. Nor dare we, as I conceive, deny that men like these, however grievously mistaken in some points, were under the guidance and teaching of that Spirit, from whose inspiration only such virtues as theirs could proceed."

I do not feel that the progress of the Church can be much impeded by the efforts of Protestant Dissenters, now that our temporalities have vanished and ceased to be a source of contention. I trust that a conciliatory spirit will take the place of former bitterness between us; and unless they are determined to patronise and favour unbelief rather than Christianity, they must come forward and assist us on the great question of religious, as distinguished from mere secular, education; on the more cordial and general reception of the Holy Bible in our schools, and on the proper observance of the Sabbath to keep it holy.

But be this as it may, we do not expect that Dissenters should not attack the Church, her doctrines and discipline; and we must be prepared to defend them with energy, zeal, learning, and perseverance. They must ever be to us of infinite moment, involving as they do our Prayer-Book, Creeds and Articles, our Church government, our Ministry, our Ritual—in all which consists, in common language, our Holy Catholic Church.

It would be a libel, not on our branch of the Holy Catholic Church only, but on Christianity itself, to say or think that in so large a body of Ministers of Jesus Christ as I see before me there are not many anxious, resolute, and well prepared to make any sacrifice of labour, time, means, and health for the sake of the religion they profess, as soon as they see that such sacrifice will serve it.

But, whether we are involved in controversy with Romanism or Dissent, we have, if faithful to our duty, nothing to fear

from the result; and I trust that if it do come, it will be conducted on our part with courtesy and moderation; bitterness and hard words add no force to argument, but rather induce suspicions of its weakness.

It is also reasonable to hope that this course will be followed by our opponents. But, whether this be so or not, we must on our part exclude strife and calumny, and if reviled, we must not revile again, however great the provocation.

All this we can well afford to do, because in defending our Church, we are defending the great bulwark of Protestanism, and the purest form of teaching the gospel of our Lord Jesus Christ that exists in the word.

Having thus touched, however imperfectly, upon all the matters on which I propose on this occasion to address you, I have now to thank you for your kindness and patience in bearing with me so long, and to commend you to Almighty God, who alone can vouchsafe unto us the will and ability, through the assistance of His Holy Spirit, to imitate our Great Exemplar, Jesus Christ, whose blessed recognition of our imperfect services shall become our rich reward and crown of glory on the day of his appearing.

Toronto, 30th April, 1856.